

श्रीगणेशाय नमः

श्री शङ्कराचार्य विरचितः

वेदान्त डिण्डिमः

तत्त्वप्रकाशिका संबलितः

Vēdānta Dīṇḍimāḥ

by

Śrī Śaṅkarācārya

With the Commentary *Tattvapraśāsikā*

BY

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श्रीगणेशाय नमः

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with the Glossary *Tattvapraśāsikā*

वेदान्तडिण्डिमास्तत्त्वमेकमुद्घोषयन्ति यत् ।

आस्तां पुरस्तात्तेजो दक्षिणामूर्तिसंज्ञितम् ॥

१

Vēdāntaḍiṇḍimāstattvamēkamudghōṣayanti yat,
Āstām purastāttējō dakṣiṇāmūrtisañjñitam.

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तत्त्वप्रकाशिका

प्रणम्य श्रीदयानन्दं दक्षिणामूर्तिरूपिणम् ।

टीकां तत्त्वविदानन्दः स्वामी तत्त्वप्रकाशिकाम् ।

वेदान्तडिण्डिमस्येमां चक्रे जिज्ञासुसौख्यदाम् ॥

वेदान्तडिण्डिमाः *Vēdāntaḍiṇḍimāḥ* - the drum beats (lit. drums) of Vedanta, यत् *yat* - which, एकम् *ēkam* - the One, तत्त्वम् *tattvam* - Reality, उद्घोषयन्ति *udghōṣayanti* - proclaim loudly, तत् *tat* - that, तेजः *tējah* - Brilliance, दक्षिणामूर्तिसंज्ञितम् *Dakṣiṇāmūrtisañjñitam* - denoted by the name *Dakṣiṇāmūrti*, पुरस्तात् *purastāt* - before, आस्ताम् *āstām* - may stay.

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name *Dakṣiṇāmūrti*, may stay before us.

आत्माऽनात्मा पदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ ।

ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥

२

*Ātmā'nātmā padārthau dvau bhōktrbhōgyatvalakṣaṇau,
Brahmaivātmā na dēhādiriti vēdāntaḍiṇḍimāḥ. 2*

आत्मा *Ātmā* - Atman, अनात्मा *anātmā* - non-Atman, द्वौ *dvau* - two, पदार्थौ *padārthau* - categories, भोक्तृभोग्यत्वलक्षणौ *bhōktrbhōgyatvalakṣaṇau* - having the characteristics of the enjoyer and the enjoyed respectively, ब्रह्म एव *Brahma eva* - Brahman alone, आत्मा *ātmā* - Atman, देहादिः *dēhādiḥ* - the body etc., न *na* - not, इति *iti* - thus, वेदान्तडिण्डिमः *vēdāntaḍiṇḍimāḥ* - the proclamation of Vedanta.

Atman and non-Atman are the two categories, one having the characteristics of the enjoyer and the other of the enjoyed respectively. Of these, Atman is Brahman alone; not the body-mind-sense complex. This is the proclamation of Vedanta.

ज्ञानाऽज्ञाने पदार्थौ द्वौ आत्मनो मुक्तिबन्धदौ।
ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तडिण्डिमः ॥ ३

*Jñānā`jñānē padārthau dvau ātmanō muktibandhadau,
Jñānānmuktirribandhō`nyāt iti vēdāntaḍiṇḍimāḥ. 3*

ज्ञानाऽज्ञाने *jñānā`jñānē* - Knowledge and ignorance, द्वौ *dvau* - two, पदार्थौ *padārthau* - categories, आत्मनः *ātmanah* - to Atman, मुक्तिबन्धदौ *muktibandhadau* - giving liberation and bondage, ज्ञानात् *jñānāt* - because of the knowledge, मुक्तिः *muktih* - liberation, अन्यात् *anyāt* - because of the other, निबन्धः *nibandhah* - bondage, इति *iti* - thus, वेदान्तडिण्डिमः *vēdāntaḍiṇḍimāḥ* - the proclamation of Vedanta.

There are two categories, knowledge (of the Self) and ignorance. They are the cause of liberation and bondage respectively of Atman. Of these knowledge liberates, whereas ignorance binds. This is the proclamation of Vedanta.

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ।

ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तडिण्डिमः ॥ ४

*Jñātrjñēyapadārthau dvau bhāsyabhāsakalakṣaṇau,
Jñātā brahma jagat jñēyamiti vēdāntaḍiṇḍimāḥ. 4*

द्वौ ज्ञातृज्ञेयपदार्थौ *dvau jñātrjñēyapadārthau* - two categories : the knower and the known, भास्यभासकलक्षणौ *bhāsyabhāsakalakṣaṇau* - one having the characteristics of being brought to light and the other of bringing to light, ज्ञाता - *jñātā* - the knower, ब्रह्म *brahma* - Brahman, जगत् *jagat* - the universe, ज्ञेयम् *jñēyam* - the known, इति *iti* - thus, वेदान्तडिण्डिमः ----

There are two categories : one, the knower which brings everything to light; the other, the known which is brought to light (by the knower). The knower is Brahman, whereas the known is the universe. This is the proclamation of Vedanta.

सुखदुःखे पदार्थौ द्वौ प्रियविप्रियकारकौ।

सुखं ब्रह्म जगद्दुःखं इति वेदान्तडिण्डिमः ॥ ५

*Sukhaduḥkhē padārthau dvau priyavipriyakāraḥkau,
Sukham brahma jagadduḥkhamiti vēdāntaḍiṇḍimāḥ. 5*

सुखदुःखे *sukhaduḥkhē* - joy and sorrow, द्वौ *dvau* - two, पदार्थौ *padārthau* - categories, प्रियविप्रियकारकौ *priyavipriyakāraḥkau* - one welcome and the other abhorrent, सुखम् *sukham* - joy, ब्रह्म *brahma* - Brahman, जगत् *jagat* - the universe, दुःखम् *duḥkham* - pain, इति *iti* - thus, ----

Joy and sorrow are two categories, one welcome and the other abhorrent. Of them, joy is Brahman and the universe (the life of becoming) is sorrow. This is the proclamation of Vedanta.

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।
समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥

६

Samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatau,
Samaṣṭiriśvarō vyaṣṭirjīvō vēdāntaḍiṇḍimāḥ. 6

समष्टिव्यष्टिरूपौ *samaṣṭivyaṣṭirūpau* - in the form of the whole and the part, द्वौ *dvau* - two, पदार्थौ *padārthau* - categories, सर्वसम्मतौ *sarvasammatau* - acceptable to all, समष्टिः *samaṣṭih* - the whole, ईश्वरः *Īśvarah* - the Godhead, व्यष्टिः *vyaṣṭih* - the part, जीवः *jīvah* - the individual, ----

All thinkers accept that there are two categories, namely the whole and the part. The whole is the Godhead, and the part is the individual. This is the proclamation of Vedanta.

ज्ञानकर्मपदार्थौ द्वौ वस्तुकर्त्रात्मतन्त्रकौ ।
ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥

७

Jñānakarmapadārthau dvau vastukartrātmatantrakau,
Jñānānmōkṣō na karmabhya iti vēdāntaḍiṇḍimāḥ. 7

द्वौ *dvau* - the two, ज्ञानकर्मपदार्थौ *jñānakarmapadārthau* - categories of knowledge and action, वस्तुकर्त्रात्मतन्त्रकौ *vastukartrātmatantrakau* - established in the Reality and the individual doer, मोक्षः *mōkṣah* - liberation, ज्ञानात् *jñānāt* - due to knowledge, कर्मभ्यः *karmabhyah* - because of actions, न *na* - not, ----

Knowledge and action are two categories. Of them, knowledge has its basis in the Reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the proclamation of Vedanta.

श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ ।
श्रोतव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥

८

Śrōtavyāśrāvya rūpau dvau padārthau sukhaduḥkhadau
Śrōtavyam brahma nainānyat iti vēdāntaḍiṇḍimāḥ. 8

पदार्थौ *padārthau* - categories, द्वौ *dvau* - two, श्रोतव्याश्राव्यरूपौ *śrōtavyāśrāvya rūpau* - one that is worth listening to and the other not worth listening to, सुखदुःखदौ *sukhaduḥkhadau* - causing pleasure and pain respectively, श्रोतव्यम् *śrōtavyam* - the one worth listening to, ब्रह्म एव *brahma eva* - Brahman alone, अन्यत् *anyat* - the other, न *na* - not, ----

There are two categories, one worth listening to that bestows joy and the other being unworthy causes pain. The one worth listening to is alone Brahman; not the other. This is the proclamation of Vedanta.

चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ ।
चिन्त्यं ब्रह्म परं नान्यत् इति वेदान्तडिण्डिमः ॥

९

Cintyācintyapadārthau dvau viśrāntiśrāntidāyakau,
Cintyam brahma paraṃ nānyat iti vēdāntaḍiṇḍimāḥ. 9

द्वौ *dvau* - two, चिन्त्याचिन्त्यपदार्थौ *cintyācintyapadārthau* - categories one that is worth contemplating and the other that is not, विश्रान्तिश्रान्तिदायकौ *viśrāntiśrāntidāyakau* - one giving repose and the other exhaustion, चिन्त्यम् *cintyam* - the one to be contemplated upon, परम् *paraṃ* - the Supreme, ब्रह्म *brahma* - Brahman, अन्यत् *anyat* - the other, न *na* - not, ----

There are two categories, one that is worth contemplating and the other that is not. They result respectively in repose and exhaustion. The former is the Supreme Brahman. Other things are not worth contemplating upon. This is the proclamation of Vedanta.

ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ ।
ध्यातव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥

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*Dhyēyādhyēyapadārthau dvau
dhīsamādhyasamādhidau,
Dhyātavyam brahma naivānyat iti vēdāntaḍiṇḍimaha. 10*

द्वौ *dvau* - two, ध्येयाध्येयपदार्थौ *dhyēyādhyēyapadārthau* - categories one worthy and the other not worthy of meditation, धीसमाध्यसमाधिदौ *dhīsamādhyasamādhidau* - one bestowing thoughtless state and other agitation to the mind, ब्रह्म एव *brahma eva* - Brahman alone, ध्यातव्यम् *dhyātavyam* - to be meditated upon, अन्यत् *anyat* - the other, न *na* - not, ----

There are two categories, one worthy and the other not worthy of meditation. The former is conducive to the thoughtless state of the mind, whereas the latter leads to the agitation of the mind. The seeker should meditate on Brahman alone but not non-Brahman. This is the proclamation of Vedanta.

योगिनो भोगिनो वाऽपि त्यागिनो रागिनोऽपि च ।
ज्ञानान्मोक्षो न सन्देह इति वेदान्तडिण्डिमः ॥

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*Yōginō bhōginō vā'pi tyāginō rāginō'pi ca,
Jñānānmōkṣō na sandēha iti vēdāntaḍiṇḍimaha. 11*

योगिनः *yōginah* - to a seeker, भोगिनः वा अपि *bhōginah vā api* - or even to a person given to pleasures, त्यागिनः *tyāginah* - to a renunciate, रागिणः अपि च *rāginah api ca* - or even to a world-centric person, मोक्षः *mōkṣah* - liberation, ज्ञानात् *jñānāt* - from knowledge, न सन्देहः *na sandēhah* - no doubt, ----

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a renunciate or world-

centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta.

न वर्णाश्रमसङ्केतैर्न कर्मोपासनादिभिः ।
ब्रह्मज्ञानं विना मोक्ष इति वेदान्तडिण्डिमः ॥

१२

*Na varṇāśramasaṅkētaiṛna karmōpāsanaḍibhiḥ,
Brahmajñānaṃ vinā mōkṣa iti vēdāntaḍiṇḍimaha. 12*

ब्रह्मज्ञानं विना *brahmajñānaṃ vinā* - without the knowledge of Brahman, मोक्षः *mōkṣah* - liberation, न वर्णाश्रमसङ्केतैः *na varṇāśramasaṅkētaiḥ* - neither by the marks of the social class or stage of life, - not, न कर्मोपासनादिभिः *na karmōpāsanaḍibhiḥ* - nor by rituals meditations etc., ----

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta.

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥

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*Asatyassarvasaṃsārō rasābhāsādidūṣitah,
Upēkṣyō brahma vijñēyaṃ iti vēdāntaḍiṇḍimaha. 13*

सर्वसंसारः *sarvasaṃsārah* - the entire life of becoming, असत्यः *asatyah* - untrue, रसाभासादिदूषितः *rasābhāsādidūṣitah* - sullied by the delusion of the beatitude etc., उपेक्ष्यः *upēkṣyah* - worth ignoring, ब्रह्म *brahma* - Brahman, विज्ञेयम् *vijñēyam* - worth knowing, ----

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta.

वृथा क्रिया वृथाऽऽलापान् वृथा वादान् मनोरथान्।

त्यक्त्वैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥

१४

*Vṛthā kriyā vṛthā'ālāpān vṛthā vādān manōrathān,
Tyaktvaikam brahma vijñēyam iti vēdāntaḍiṇḍimah. 14*

वृथा *vṛthā* - wasteful, क्रियाः *kriyāḥ* - actions, वृथा *vṛthā* - meaningless, आलापान् *ālāpān* - gossips, वृथा *vṛthā* - meaningless, वादान् *vādān* - disputations, मनोरथान् *manōrathān* - desires, त्यक्त्वा *tyaktvā* - having relinquished, एकम् *ēkam* - One. ब्रह्म *brahma* - Brahman, विज्ञेयम् *vijñēyam* - has to be known, ----

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta.

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम्।

इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डिमः ॥

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*Sthitō brahmātmanā jīvō brahma jīvātmanā sthitam,
Iti sampāśyatām muktiriti vēdāntaḍiṇḍimah. 15*

जीवः *jīvah* - the individual, ब्रह्मात्मना *brahmātmanā* - as Brahman, स्थितः *sthitah* - obtains, ब्रह्म *brahma* - Brahman, जीवात्मना *jīvātmanā* - as the individual, स्थितम् *sthitam* - obtains, इति *iti* - thus, सम्पश्यताम् *sampāśyatām* - to those who have a clear vision, मुक्तिः *muktih* - liberation, ----

The individual obtains as Brahman and Brahman as the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision.

जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम्।

मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डिमः ॥

१६

*Jīvō brahmātmanā jñēyō jñēyam jīvātmanā param,
Muktistadaikyavijñānāditi vēdāntaḍiṇḍimah. 16*

जीवः *jīva* - the individual, ब्रह्मात्मना *brahmātmanā* - as Brahman, ज्ञेयः *jñēyah* - has to be known, परम् *param* - the Supreme (Reality), जीवात्मना *jīvātmanā* - as the individual, ज्ञेयम् *jñēyam* - has to be known, तदैक्यविज्ञानात् *tadaikyavijñānāt* - by the recognition of their Unity, मुक्तिः *muktih* - liberation, ----

One should recognise that the individual is essentially Brahman and that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation.

सर्वात्मना परं ब्रह्म श्रोतुरात्मतया स्थितम्।

नायासस्तत्त्वविज्ञप्तौ इति वेदान्तडिण्डिमः ॥

१७

*Sarvātmanā param brahma śrōturātmatayā sthitam,
Nāyāsastattvavijñaptau iti vēdāntaḍiṇḍimah. 17*

परं ब्रह्म *param brahma* - the Supreme Brahman, सर्वात्मना *sarvātmanā* - as everything, श्रोतुः *śrōtuh* - of the listener, आत्मतया *ātmatayā* - as the innermost being, स्थितम् *sthitam* - obtains, तत्त्वविज्ञप्तौ *tattvavijñaptau* - in recognising the Reality, न आयासः *na āyāśah* - no exertion, ----

The Supreme Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). Hence, Vedanta proclaims that there is no exertion involved in recognising that Reality.

ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम्।

त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डिमः ॥

१८

*Aihikaṃ cāmuṣmikam ca tāpāntam karmasañcayam,
Tyaktvā brahmaiva vijñēyamiti vēdāntaḍiṇḍimah. 18*

ऐहिकम् *aihikam* - related to this world, च *ca* - and, आमुष्मिकम् *amuṣmikam* - related to the other world, तापान्तम् *tāpāntam* - end in suffering, कर्मसञ्चयम् *karmasañcayam* - accumulated actions, त्यक्त्वा *tyaktvā* - having relinquished, ब्रह्मैव *brahmaiva* - Brahman alone, विज्ञेयम् *vijñeyam* - has to be known, ----

All actions in pursuit of the pleasures of this world or of the other world ultimately lead to suffering and bondage. Hence, Vedanta proclaims that the seeker of Self-knowledge should relinquish all actions prompted by desire and strive to know Brahman alone.

अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ ।
अद्वैतवादान्मोक्षस्स्यात् इति वेदान्तदिण्डिमः ॥ १९

Advaitadvaitavādaū dvau sūkṣmsthūladāśāṃ gatau,
Advaitavādānmōkṣasyāt iti vēdāntaḍiṇḍimahaḥ. 19

द्वौ *dvau* - the two, अद्वैतद्वैतवादौ *advaitadvaitavādaū* - the visions one of unity and the other of division, सूक्ष्मस्थूलदशाम् *sūkṣmsthūladāśām* - subtle and gross state, गतौ *gatau* - gained, अद्वैतवादात् *advaitavādāt* - due to the vision of unity, मोक्षः *mōkṣah* - liberation, स्यात् *syāt* - takes place, ----

There are two visions: one, that of unity and the second, that of division. The vision of unity is subtle, and the vision of division is gross. Vedanta proclaims that among them, the vision of unity gives liberation.

कर्मिणो विनिवर्तन्ते निवर्तन्ते उपासकाः ।
ज्ञानिनो न निवर्तन्ते इति वेदान्तदिण्डिमः ॥ २०

Karminō vinivartantē nivartantē upāsakāḥ,
Jñāninō na nivartantē iti vēdāntaḍiṇḍimahaḥ. 20

कर्मिणः *karminah* - those who are committed to actions, विनिवर्तन्ते *vinivartantē* - return, उपासकाः *upāsakāḥ* - meditators, निवर्तन्ते *nivartantē* - return, ज्ञानिनः *jñāninah* - the knowers of the Self, न निवर्तन्ते *na nivartantē* - do not return, --

Vedanta proclaims that there is rebirth for the performers of rituals and for the meditators, but not for the knowers of the Self.

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षसत्फलम् ।
ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तदिण्डिमः ॥ २१

Parōkṣāsatphalaṃ karma jñānaṃ pratyakṣasatphalam,
Jñānamēvābhyasēttasmāt iti vēdāntaḍiṇḍimahaḥ. 21

कर्म *karma* - ritual, परोक्षासत्फलम् *parōkṣāsatphalaṃ* - has mediate and unreal result, ज्ञानम् *jñānam* - knowledge, प्रत्यक्षसत्फलम् *pratyakṣasatphalam* - immediate and real result, तस्मात् *tasmāt* - therefore, ज्ञानमेव *jñānamēva* - knowledge alone, अभ्यसेत् *abhyasēt* - one has to cultivate, ----

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone.

वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।
यदि न ब्रह्मविज्ञानं इति वेदान्तदिण्डिमः ॥ २२

Vṛthā śramō'yaṃ viduṣāṃ vṛthā'yaṃ karmināṃ
śramah,
Yadi na brahmvijñānaṃ iti vēdāntaḍiṇḍimahaḥ. 22

विदुषाम् *viduṣām* - of the scholars (or meditators), अयम् *ayam* - this, श्रमः *śramah* - exertion, वृथा *vṛthā* - a waste, कर्मिणाम् *karminām* - of the performers of rituals, अयम् *ayam* - this, श्रमः *śramah* - exertion, वृथा *vṛthā* - a waste, यदि *yadi* - if.

ब्रह्मविज्ञानम् *brahmavijñānam* - the knowledge of Brahman, न
na - is not there, ----

Vedanta proclaims that all this exertion of the scholars
(or meditators) and performers of rituals is a waste, if the
knowledge of Brahman is not gained.

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।

परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तडिण्डिमः ॥ २३

Alaṃ yāgairalam yōgairalam bhuktairalam dhanaiḥ,
Parasmin brahmaṇi jñātē iti vēdāntaḍiṇḍimahaḥ. 23

परस्मिन् ब्रह्मणि *parasmin brahmaṇi* - the supreme
Brahman, ज्ञाते *jñātē* - being known, यागैः *yāgaiḥ* - with rituals,
अलम् *alam* - enough, योगैः *yōgaiḥ* - with yogic practices, अलम्
alam - enough, भुक्तैः *bhuktaiḥ* - with sense pleasures, अलम्
alam - enough, धनैः *dhanaiḥ* - with various kinds of wealth,
अलम् *alam* - enough, ----

Vedanta proclaims that once the supreme Brahman is
known, no purpose is served by rituals or yogic practices, or
by sense pleasures or various kinds of wealth.

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।

परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥ २४

Alaṃ vēdairalam śāstrairalam smṛtipurāṇakaiḥ,
Paramātmani vijñātē iti vēdāntaḍiṇḍimahaḥ. 24

वेदैः *vēdaiḥ* - with the Vedas, अलम् *alam* - enough,
शास्त्रैः *śāstraiḥ* - with (of) various branches of knowledge,
अलम् *alam* - enough, स्मृतिपुराणकैः *smṛtipurāṇakaiḥ* - with
canon texts and the puranas, अलम् *alam* - enough, परमात्मनि
paramātmani - the supreme Atman, विज्ञाते *vijñātē* - being
known, ----

Vedanta proclaims that once the seeker realises his
innermost Reality, no more purpose is served by the Vedas, or
by various branches of knowledge, or by canon texts and the
puranas.

नर्चा न यजुषाऽथोऽस्ति न साम्नाथोऽस्ति कश्चन ।

जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥ २५

Narcā na yajuṣā`rtho`sti na sāmna`rtho`sti kaścana,
Jātē brahmātmavijñānē iti vēdāntaḍiṇḍimahaḥ. 25

ब्रह्मात्मविज्ञाने *brahmātmavijñānē* - as the knowledge of
the unity of Brahman and Atman, जाते *jātē* - takes place, ऋचा
rcā - with the *R̥gvēda*, कश्चन *kaścana* - whatsoever, अर्थः
arthah - purpose, न अस्ति *na asti* - is not there, यजुषा *yajuṣā* -
with the *Yajurveda*, न *na* - no, साम्ना *sāmna* - with the
Sāmavēda, अर्थः *arthah* - purpose, न अस्ति *asti* - is not there, -

Vedanta proclaims that for the one who understood
the unity of Brahman and Atman, there is no purpose
whatsoever served by the *R̥gvēda*, the *Yajurveda*, or the
Sāmavēda.

कर्माणि चित्तशुद्ध्यर्थं ऐकाग्र्यार्थमुपासना ।

मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥ २६

Karmāṇi cittaśuddhyartham aikāgryārthamupāsanā,
Mōkṣārtham brahmavijñānam iti vēdāntaḍiṇḍimahaḥ. 26

कर्माणि *karmāṇi* - actions, चित्तशुद्ध्यर्थम्
cittaśuddhyartham - for the purification of the heart, उपासना
upāsanā - meditation, ऐकाग्र्यार्थम् *aikāgryārtham* - for one-
pointedness of the mind, ब्रह्मविज्ञानम् *brahmavijñānam* -
knowledge of Brahman, मोक्षार्थम् *mōkṣārtham* - for liberation,

Vedanta proclaims that actions are meant for the
purification of the heart, meditation for the one-pointedness

of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person.

सञ्चितागामिकर्माणि दह्यन्ते ज्ञानवह्निना ।
प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥ २७

*Sañcitāgāmikarmāṇi dahyantē jñānavahninā,
Prārabdhānubhavānmōkṣaḥ iti vēdāntaḍiṇḍimahaḥ. 27*

सञ्चितागामिकर्माणि *sañcitāgāmikarmāṇi* - accumulated and future actions, ज्ञानवह्निना *jñānavahninā* - by the fire of knowledge, दह्यन्ते *dahyantē* - get destroyed, प्रारब्धानुभवात् *prārabdhānubhavāt* - by enjoying the actions already fructified, मोक्षः *mōkṣaḥ* - liberation, ----

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation.

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥ २८

*Na puṇyakarmanā vṛddhiḥ na hāniḥ pāpakarmanā,
Nityāsaṅgātmaniṣṭhānām iti vēdāntaḍiṇḍimahaḥ. 28*

नित्यासङ्गात्मनिष्ठानाम् *nityāsaṅgātmaniṣṭhānām* - for those who abide in the eternal unattached Atman, पुण्यकर्मणा *puṇyakarmanā* - by virtuous action, न वृद्धिः *na vṛddhiḥ* - neither embellishment, पापकर्मणा *pāpakarmanā* - by sinful action, न हानिः *na hāniḥ* - nor loss, ----

Vedanta proclaims that for the knowers of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action.

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् ।
प्रायश्चित्तमहो ज्ञानं इति वेदान्तडिण्डिमः ॥ २९

*Buddhipūrvābuddhipūrvakṛtānām pāpakarmanām,
Prāyaścittamahō jñānaṃ iti vēdānantāḍiṇḍimahaḥ. 29*

अहो *ahō* - what a wonder!, बुद्धिपूर्वाबुद्धिपूर्वकृतानाम् *buddhipūrvābuddhipūrvakṛtānām* - whether committed deliberately or unknowingly, पापकर्मणाम् *pāpakarmanām* - of sinful deeds, प्रायश्चित्तम् *prāyaścittam* - the atonement, ज्ञानम् *jñānam* - the Self-knowledge, ----

Vedanta proclaims thus : 'What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly'.

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥ ३०

*Dṛgdr̥śyau dvau padārthau staḥ parasparavilakṣaṇau,
Dṛg brahma dr̥śyam māyā syāt iti vēdāntaḍiṇḍimahaḥ. 30*

दृग्दृश्यौ *dṛgdr̥śyau* - the seer and the seen, परस्परविलक्षणौ *parasparavilakṣaṇau* - distinct from each other, द्वौ *dvau* - two, पदार्थौ *padārthau* - categories, स्तः *staḥ* - are, दृग् *dṛg* - the seer, ब्रह्म *brahma* - Brahman, दृश्यम् *dr̥śyam* - the seen, माया *māyā* - unreal, स्यात् *syāt* - is, ----

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal.

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥ ३१

*Avidyōpādhikō jīvō māyōpādhikā īśvaraḥ,
Māyā'vidyāguṇātīta iti vēdāntaḍiṇḍimahaḥ. 31*

जीवः *jīvah* - the individual, अविद्योपाधिकः *avidyōpādhikah* - has nescience as the limiting adjunct, ईश्वरः

īśvaraḥ - *Īśvara* (God), मायोपाधिकः *māyōpādhikah* - has the Universal Power as the adjunct, मायाऽविद्यागुणातीतः *māyā'vidyāguṇātītah* - transcends the Universal Power the ignorance and the *guṇas*, ----

Vedanta proclaims that *Īśvara* (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the *guṇas* of the Universal Power.

साकारं च निराकारं निर्गुणं च गुणात्मकम्।

तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥

३२

Sākāraṃ ca nirākāraṃ nirguṇaṃ ca guṇātmakam,
Tattvam tat paramam brahma iti vēdāntaḍiṇḍimāḥ. 32

निराकारं च *nirākāraṃ ca* - though not having a form, साकारम् *sākāraṃ* - has a form, निर्गुणं च *nirguṇaṃ ca* - though not having attributes, गुणात्मकम् *guṇātmakam* - manifests as the *guṇas*, परमम् *paramam* - supreme, तत्त्वम् *tattvam* - reality, तत् *tat* - that, ब्रह्म *brahma* - Brahman, ----

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three *guṇas*.

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः।

ब्राह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तडिण्डिमः ॥

३३

Dvijatvam vidhyanuṣṭhānāt vipratvam vēdapāṭhataḥ,
Brāhmaṇyam brahmavijñānāt iti vēdāntaḍiṇḍimāḥ. 33

विध्यनुष्ठानात् *vidhyanuṣṭhānāt* - by performing the enjoined actions, द्विजत्वम् *dvijatvam* - the status of a twice-born, वेदपाठतः *vēdapāṭhataḥ* - by the study of the Vedas,

विप्रत्वम् *vipratvam* - the status of a *vipra*, ब्रह्मविज्ञानात् *brahmavijñānāt* - by the knowledge of Brahman, ब्राह्मण्यम् *brāhmaṇyam* - the status of a *Brāhmaṇa*, ----

Vedanta proclaims that the one who performs the enjoined actions is *dvija* or twice-born, that the one who studies the Vedas is *vipra*, and the one who knows Brahman is *Brāhmaṇa*.

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम्।

न कार्यं कारणादिभ्रं इति वेदान्तडिण्डिमः ॥

३४

Sarvātmanā sthitam brahma sarvam brahmātmanā
sthitam,

Na kāryaṃ kāraṇādbhinnaṃ iti vēdāntaḍiṇḍimāḥ. 34

ब्रह्म *brahma* - Brahman, सर्वात्मना *sarvātmanā* - in the form of everything, स्थितम् *sthitam* - abides, सर्वम् *sarvam* - everything, ब्रह्मात्मना *brahmātmanā* - as Brahman, स्थितम् *sthitam* - exists, कार्यम् *kāryam* - the effect, कारणात् *kāraṇāt* - from the cause, न भिन्नम् *na bhinnam* - not different, ----

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause.

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु।

तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥

३५

Sattāsfuraṇasaukhyāni bhāsantē sarvavastuṣu,

Tasmād brahmamayaṃ sarvaṃ iti vēdāntaḍiṇḍimāḥ. 35

सत्तास्फुरणसौख्यानि *sattāsfuraṇasaukhyāni* - existence shining and felicity, सर्ववस्तुषु *sarvavastuṣu* - in all objects, भासन्ते *bhāsantē* - appear, तस्मात् *tasmāt* - therefore, सर्वम् *sarvam* - everything, ब्रह्ममयम् *brahmamayaṃ* - pervaded by Brahman, ----

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman.

अवस्थात्रितयं यस्य क्रीडाभूमितया स्थितम्।
तदेव ब्रह्म जानीयात् इति वेदान्तडिण्डिमः ॥

३६

Avasthātritayam yasya kṛīḍābhūmitayā sthitam,
Tadēva brahma jānīyāt iti vēdāntaḍiṇḍimāḥ. 36

यस्य *yasya* - unto whom, अवस्थात्रितयम् *avasthātritayam* - the three-fold state of experience, क्रीडाभूमितया *kṛīḍābhūmitayā* - as the playground, स्थितम् *sthitam* - is, तदेव *tadēva* - that alone, ब्रह्म *brahma* - Brahman, जानीयात् *jānīyāt* - one has to know, ----

One has to recognise that Brahman alone is manifesting as the three-fold experience of waking, dream and deep-sleep states and this experience serves as Its playground. This is the proclamation of Vedanta.

यत्रादौ यच्च नास्त्यन्ते तन्मध्ये भातमप्यसत्।
अतो मिथ्या जगत्सर्वं इति वेदान्तडिण्डिमः ॥

३७

Yannādaū yacca nāstyantē tanmadhyē bhātamapyasat,
Atō mithyā jagat sarvaṃ iti vēdāntaḍiṇḍimāḥ. 37

यत् *yat* - whatever, आदौ *ādaū* - in the beginning, न *na* - is not there, यत् च *yacca* - and which, अन्ते *antē* - in the end, न अस्ति *nāsti* - is not there, मध्ये *madhyē* - in-between, तत् *tat* - that, भातं अपि *bhātam api* - though appearing, असत् *asat* - unreal, अतः *ataḥ* - therefore, सर्वम् *sarvam* - the entire, जगत् *jagat* - universe, मिथ्या *mithyā* - unreal, ----

Whatever is not there in the beginning and in the end, but appears in-between, is unreal. Therefore, Vedanta proclaims that this entire universe is unreal.

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम्।
ब्रह्मैवैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥

३८

Yadastyādaū yadastyantē yanmadhyē bhāti tat svayam,
Brahmaivaikamidam satyaṃ iti vēdāntaḍiṇḍimāḥ. 38

यत् *yat* - which, आदौ *ādaū* - in the beginning, अस्ति *asti* - is there, यत् *yat* - which, अन्ते *antē* - in the end, अस्ति *asti* - is there, यत् *yat* - which, मध्ये *madhyē* - in-between, स्वयम् *svayam* - on its own, भाति *bhāti* - shines, तत् *tat* - that, इदम् *idam* - this, एकम् *ekam* - non-dual, ब्रह्म एव *Brahma eva* - Brahman alone, सत्यम् *satyam* - real, ----

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, It alone is the Reality.

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम्।
मोक्षार्थी पुरुषश्श्रेष्ठः इति वेदान्तडिण्डिमः ॥

३९

Puruṣārthatrayāviṣṭāḥ puruṣāḥ paśavō dhruvam,
Mōkṣārthī puruṣaśrēṣṭhaḥ iti vēdāntaḍiṇḍimāḥ. 39

पुरुषाः *puruṣāḥ* - the persons, पुरुषार्थत्रयाविष्टाः *puruṣārthatrayāviṣṭāḥ* - passionately committed to the three-fold human endeavour, पशवः *paśavaḥ* - ignorant, ध्रुवम् *dhruvam* - certainly, पुरुषः *puruṣaḥ* - the person, मोक्षार्थी *mōkṣārthī* - desirous of liberation, श्रेष्ठः *śrēṣṭhaḥ* - pre-eminent, ----

Vedanta proclaims that the people who are passionately committed to the three-fold human endeavour (*dharma, artha, kāma*) are indeed ignorant, whereas the one committed to liberation is pre-eminent.

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च।

तथा ब्रह्म जगत्सर्वं इति वेदान्तडिण्डिमः ॥

४०

*Ghaṭakudyādikam sarvam mṛttikāmātramēva ca,
Tathā brahma jagatsarvaṃ iti vēdāntaḍiṇḍimaha. 40*

घटकुड्यादिकम् *ghaṭakudyādikam* - the pot the wall etc.,
सर्वम् *sarvam* - all, मृत्तिकामात्रमेव च *mṛttikāmātramēva ca* -
indeed clay alone, तथा *tathā* - in the same way, सर्वम् *sarvam*
- all, जगत् *jagat* - the creation, ब्रह्म *brahma* - Brahman, ----

The pot, the wall, etc., are all indeed the clay alone. In
the same way, Vedanta proclaims, all this universe is
Brahman alone.

षण्णिहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् ।
एकं बुद्ध्वाऽश्नुते मोक्षं इति वेदान्तडिण्डिमः ॥ ४१

*Saṇṇihatya trayam hitvā dvayam bhittvā`khillātigam,
Ēkam buddhvā`śnutē mōkṣam iti vēdāntaḍiṇḍimaha. 41*

षट् *ṣaṭ* - the six, निहत्य *nihatya* - having eliminated,
त्रयम् *trayam* - the three, हित्वा *hitvā* - having got rid of, द्वयम्
dvayam - the division, भित्त्वा *bhittvā* - having broken,
अखिलातिगम् *akhilātigam* - the one which transcends
everything, एकम् *ēkam* - the non-dual, बुद्ध्वा *buddhvā* -
having known, मोक्षम् *mōkṣam* - liberation, अश्नुते *aśnutē* -
gains, ----

The seeker should eliminate the six enemies (desire,
anger, miserliness, delusion, arrogance, jealousy), transcend
the three *guṇas* (*sattva, rajas, tamas*), get rid of the false
notion of division, and realise the non-dual Brahman. Vedanta
proclaims that this realisation liberates the person.

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्रिकम् ।
द्वयं हित्त्वाऽऽश्रयेदेकं इति वेदान्तडिण्डिमः ॥ ४२

*Bhittvā ṣaṭ pañca bhittvā`tha bhittvā`tha caturastrikam,
Dvayam hitvā`śrayēdēkam iti vēdāntaḍiṇḍimaha. 42*

षट् *ṣaṭ* - the six, भित्त्वा *bhittvā* - having got rid of, अथ
atha - afterwards, पञ्च *pañca* - the five, भित्त्वा *bhittvā* -
having got rid of, अथ *atha* - afterwards, चतुरः *caturah* - the
four, त्रिकम् *trikam* - the group of three, भित्त्वा *bhittvā* - having
got rid of, द्वयम् *dvayam* - the division, हित्त्वा *hitvā* - having
relinquished, एकम् *ēkam* - the non-dual Reality, आश्रयेत्
āśrayēt - should take refuge, ----

Vedanta proclaims that the seeker should get rid of the
six infirmities (sorrow, delusion, fear of old age and of death,
thirst and hunger), the five sense pleasures, the four mind
modifications (emotions, intellect, memory and the ego), and
the three attachments; further, the seeker should give up the
divisive tendency and take refuge in the non-dual Reality.

देहो नाहमहं देही देहसाक्षीति निश्चयात् ।
जन्ममृत्युप्रहीणोऽसौ इति वेदान्तडिण्डिमः ॥ ४३

*Dēhō nāhamahaṃ dēhī dēhasākṣīti niścayāt,
Janmamṛtyuprahīṇō`sau iti vēdāntaḍiṇḍimaha. 43*

अहम् *aham* - I, देहः *dēhah* - the body, न *na* - not, अहम्
aham - I, देही *dēhī* - the indweller of the body, देहसाक्षी
dēhasākṣī - the witness of the body, इति *iti* - thus, निश्चयात्
niścayāt - because of the clear understanding, असौ *asau* - this
person, जन्ममृत्युप्रहीणः *janmamṛtyuprahīṇah* - divested of birth
and death, ----

I am not the body; I am the indweller of the body; I
am the witness of the body. One who has such a clear
understanding will be liberated from the cycle of birth and
death, proclaims Vedanta.

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात् ।
क्षुत्पिपासोपशान्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४४

*Prāṇō nāhamahaṃ dēvaḥ prāṇasākṣīti niścayāt,
Kṣutpipāsōpaśāntissyāt iti vēdāntaḍiṇḍimahaḥ.* 44

अहम् *aham* - I, प्राणः *prāṇah* - the vital power, न *na* - not, अहम् *aham* - I, प्राणसाक्षी *prāṇasākṣī* - the witness of the vital power, देवः *dēvaḥ* - the self-shining Atman, इति *iti* - thus, निश्चयात् *niścayāt* - because of the clear vision, क्षुत्पिपासोपशान्तिः *kṣutpipāsōpaśāntih* - freedom from the affliction of the hunger and the thirst, स्यात् *syāt* - comes, ----

I am not the life force; I am the witness of the life force. I am the self-shining Atman. One is free from the afflictions of hunger and thirst because of such a clear vision, proclaims Vedanta.

मनो नाहमहं देवः मनस्साक्षीति निश्चयात्।
शोकमोहापहानिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४५

*Manō nāhamahaṃ dēvaḥ manassākṣīti niścayāt,
Śōkamōhāpahāniṣsyāt iti vēdāntaḍiṇḍimahaḥ.* 45

अहम् *aham* - I, मनः *manah* - the mind, न *na* - am not, अहम् *aham* - I, मनस्साक्षी - the witness of the mind, देवः *dēvaḥ* - the self-shining, इति *iti* - thus, निश्चयात् *niścayāt* - because of the clear vision, शोकमोहापहानिः *śōkamōhāpahānih* - the elimination of sorrow and delusion, स्यात् *syāt* - takes place, --

I am not the mind; I am the self-shining witness of the mind. This clear vision, proclaims Vedanta, eliminates sorrow and delusion.

बुद्धिर्नाहमहं देवो बुद्धिसाक्षीति निश्चयात्।
कर्तृभावनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४६

*Buddhirnāhamahaṃ dēvaḥ buddhisākṣīti niścayāt,
Kartṛbhāvanivṛttissyāt iti vēdāntaḍiṇḍimahaḥ.* 46

अहम् *aham* - I, बुद्धिः *buddhih* - the intellect, न *na* - not, अहम् *aham* - I, देवः *dēvaḥ* - self-shining, बुद्धिसाक्षी *buddhisākṣī* - the witness of the intellect, इति *iti* - thus, निश्चयात् *niścayāt* - because of the clear vision, कर्तृभावनिवृत्तिः *kartṛbhāvanivṛttih* - the elimination of the sense of doership, स्यात् *syāt* - takes place, ----

I am not the intellect; I am the self-shining witness of the intellect. Clear vision of this truth, declares Vedanta, eliminates the sense of doership.

नाज्ञानं स्यामहं देवोऽज्ञानसाक्षीति निश्चयात्।
सर्वानर्थनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४७

*Nājñānaṃ syāmaḥ dēvo`jñānasākṣīti niścayāt,
Sarvānarthanivṛttissyāt iti vēdāntaḍiṇḍimahaḥ.* 47

अहम् *aham* - I, अज्ञानम् *ajñānam* - the ignorance, न स्याम् *na syām* - am not, अज्ञानसाक्षी *ajñānasākṣī* - the witness of the ignorance, देवः *dēvaḥ* - the self-shining, इति *iti* - thus, निश्चयात् *niścayāt* - because of the clear vision, सर्वानर्थनिवृत्तिः *sarvānarthanivṛttih* - the elimination of all the misfortunes, स्यात् *syāt* - takes place, ----

I am not the ignorance; I am the self-shining witness of the ignorance. This clear vision, declares Vedanta, eliminates all misfortunes.

अहं साक्षीति यो विद्यात् विविच्यैवं पुनः पुनः।
स एव मुक्तोऽसौ विद्वान् इति वेदान्तडिण्डिमः ॥ ४८

*Ahaṃ sākṣīti yō vidyāt vivicyaivaṃ punaḥ punaḥ,
Sa ēva muktō`sau vidvān iti vēdāntaḍiṇḍimahaḥ.* 48

अहम् *aham* - I, साक्षी *sākṣī* - the witness, इति *iti* - thus, पुनः पुनः *punaḥ punaḥ* - again and again, विविच्य *vivicya* -

having discriminated, यः *yaḥ* - whosoever, एवम् *ēvam* - in this way, विद्यात् *vidyāt* - recognises, असौ सः एव *asau sa ēva* - such a person alone, मुक्तः *muktaḥ* - the realised one, -----

'I am the witness alone'. Whosoever recognises thus by constant discrimination alone is the realised person, declares Vedanta.

नाहं माया न तत्कार्यं न साक्षी परमोऽस्यहम्।

इति निस्संशयज्ञानात् मुक्तिर्वेदान्तडिण्डिमः ॥ ४९

*Nāham māyā na tatkāryam na sākṣī paramo'asyaham,
Iti nissamśayaññānātmuktirvedāntaḍiṇḍimah. 49*

अहम् *aham* - I, माया *māyā* - the *māyā*, न *na* - not, तत्कार्यम् *tatkāryam* - its effect, न *na* - nor, साक्षी *sākṣī* - the witness, न *na* - nor, अहम् *aham* - I, परमः - the Supreme Reality, अस्मि *asmi* - am, इति *iti* - thus, निस्संशयज्ञानात् *nissamśayaññānāt* - because of the doubtless knowledge, मुक्तिः *muktiḥ* - the liberation, -----

I am neither the *māyā* nor its effects; I am not even the witness: I am the Supreme Reality. One who knows it thus without an iota of doubt gets liberated, declares Vedanta.

नाहं सर्वमहं सर्वं मम सर्वमिति स्फुटम्।

ज्ञाते तत्त्वे कुतो दुःखं इति वेदान्तडिण्डिमः ॥ ५०

*Nāham sarvamaḥam sarvam mama sarvamiti sphuṭam,
Jñātē tattvē kutō duḥkhamiti vedāntaḍiṇḍimah. 50*

अहम् *aham* - I, सर्वम् *sarvam* - all, न *na* - not, अहम् *aham* - I, सर्वम् *sarvam* - all, सर्वम् *sarvam* - all, मम *mama* - mine, इति *iti* - thus, स्फुटम् *sphuṭam* - clearly, तत्त्वे *tattvē* - the Reality, ज्ञाते *jñātē* - when known, दुःखम् *duḥkham* - sorrow, कुतः *kutaḥ* - from where is?, -----

I am none (of this creation); I am all; everything is mine. 'Where from does the sorrow arise for the one who clearly knows the Reality thus?' questions Vedanta.

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते।

सा सत्ताऽऽत्मा न सन्देह इति वेदान्तडिण्डिमः ॥ ५१

*Dēhādipañcakōśasthā yā sattā pratibhāsatē,
Sā sattā'tmā na sandēha iti vedāntaḍiṇḍimah. 51*

या *yā* - which, सत्ता *sattā* - existence, देहादिपञ्चकोशस्था *dēhādipañcakōśasthā* - present in the five sheaths beginning with the food sheath, प्रतिभासते *pratibhāsatē* - is shining, सा *sā* - that, सत्ता *sattā* - existence, आत्मा *ātmā* - Atman, न सन्देहः *na sandēhaḥ* - no doubt, -----

The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declares Vedanta.

देहादिपञ्चकोशस्था या स्फूर्तिरनुभूयते।

सा स्फूर्तिरात्मा नैवान्यत् इति वेदान्तडिण्डिमः ॥ ५२

*Dēhādipañcakōśasthā yā sphūrtiranubhūyatē,
Sā sphūrtirātmā naivānyat iti vedāntaḍiṇḍimah. 52*

या *yā* - which, स्फूर्तिः *sphūrtiḥ* - knowingness, देहादिपञ्चकोशस्था *dēhādipañcakōśasthā* - present in the five sheaths beginning with the food sheath, अनुभूयते *anubhūyatē* - is experienced, सा *sā* - that, स्फूर्तिः *sphūrtiḥ* - knowingness, आत्मा *ātmā* - Atman, अन्यत् *anyat* - any other, नैव *naiva* - not at all--

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta.

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते ।
सा प्रीतिरात्मा कूटस्थ इति वेदान्तडिण्डिमः ॥ ५३

*Dēhādipañcakōśasthā yā prītiranubhūyatē,
Sā prītirātmā kūṭastha iti vēdāntaḍiṇḍimahaḥ. 53*

या *yā* - which, प्रीतिः *prītiḥ* - love (joy),
देहादिपञ्चकोशस्था *dēhādipañcakōśasthā* - present in the five
sheaths beginning with the food sheath, अनुभूयते *anubhūyatē* -
is experienced, सा *sā* - that, प्रीतिः *prītiḥ* - love (joy), आत्मा
ātmā - Atman, कूटस्थः *kūṭasthaḥ* - the utter unchangeable, ---

We experience love or joy in the five sheaths
beginning with the body sheath. That joy alone is the utter
unchangeable Atman, declares Vedanta.

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् ।
सा सत्ता परमं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५४

*Vyōmādipañcabhūtasthā yā sattā bhāsatē nṛṇām,
Sā sattā paramaṁ brahma iti vēdāntaḍiṇḍimahaḥ. 54*

व्योमादिपञ्चभूतस्था *vyōmādipañcabhūtasthā* - present in
the five elements beginning with the space, या *yā* - which, सत्ता
sattā - existence, नृणाम् *nṛṇām* - to humans, भासते *bhāsatē* - is
sensed, सा *sā* - that, सत्ता *sattā* - existence, परमम् *paramaṁ* -
Supreme, ब्रह्म *brahma* - Brahman, ---

Human beings comprehend the existence in the five
elements beginning with the space. Vedanta declares that that
existence is the Supreme Brahman.

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते ।
सा चिदेव परं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५५

*Vyōmādipañcabhūtasthā yā cidēkānubhūyatē,
Sā cidēva param brahma iti vēdāntaḍiṇḍimahaḥ. 55*

व्योमादिपञ्चभूतस्था *vyōmādipañcabhūtasthā* - present in
the five elements beginning with the space, या *yā* - which, एका
ekā - one, चित् *cit* - awareness, अनुभूयते *anubhūyatē* - is
experienced, सा *sā* - that, चित् एव *cit ēva* - awareness
alone, परम् *param* - Supreme, ब्रह्म *brahma* - Brahman, ---

The awareness that is intrinsic to the knowledge of the
five elements is the Supreme Brahman, declares Vedanta.

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते ।
सा प्रीतिरेव ब्रह्म स्यात् इति वेदान्तडिण्डिमः ॥ ५६

*Vyōmādipañcabhūtasthā yā prītiranubhūyatē,
Sā prītirēva brahma syāt iti vēdāntaḍiṇḍimahaḥ. 56*

व्योमादिपञ्चभूतस्था *vyōmādipañcabhūtasthā* - present in
the five elements beginning with the space, या *yā* - which,
प्रीतिः *prītiḥ* - joy, अनुभूयते *anubhūyatē* - is experienced, सा
sā - that, प्रीतिः एव *prītiḥ ēva* - joy alone, ब्रह्म *brahma* -
Brahman, स्यात् *syāt* - happens to be, ---

The joy that comes to experience in the knowledge of
the five elements alone is Brahman, declares Vedanta.

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५७

*Dēhādikōśagā sattā yā sā vyōmādibhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimahaḥ. 57*

या *yā* - which, सत्ता *sattā* - the existence, देहादिकोशगा
dēhādikōśagā - present in the sheaths beginning with the
body, सा *sā* - that, व्योमादिभूतगा *vyōmādibhūtagā* - present in
the five elements beginning with the space, तद्भेदः *tadbhēdaḥ* -
the difference between them, न *na* - no, मानाभावात्

mānābhāvāt – as it is not established by any means of knowledge, ----

The existence manifest in the five sheaths beginning with the body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge.

देहादिकोशगा स्फूर्तिः या सा व्योमादिभूतगा ।

मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥

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*Dēhādikōśagā sphūrtiḥ yā sā vyōmādibhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimahaḥ.* 58

या *yā* - which, स्फूर्तिः *sphūrtiḥ* – the knowingness, देहादिकोशगा *dēhādikōśagā* - present in the sheaths beginning with the body, सा *sā* - that, व्योमादिभूतगा *vyōmādibhūtagā* - present in the five elements beginning with the space, तद्भेदः न *tadbhēdaḥ na* – there is no difference between them, मानाभावात् *mānābhāvāt* – as it is not established by any means of knowledge, ----

The knowingness manifest in the five sheaths beginning with the body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge.

देहादिकोशगा प्रीतिः या सा व्योमादिभूतगा ।

मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥

५९

*Dēhādikōśagā prītiḥ yā sā vyōmādibhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimahaḥ.* 59

या *yā* - which, प्रीतिः *prītiḥ* – the love (joy), देहादिकोशगा *dēhādikōśagā* - present in the sheaths beginning with the

body, सा *sā* - that, व्योमादिभूतगा *vyōmādibhūtagā* - present in the five elements beginning with the space, तद्भेदः न *tadbhēdaḥ na* – there is no difference between them, मानाभावात् *mānābhāvāt* – as it is not established by any means of knowledge, ----

The joy that is manifest in the five sheaths beginning with the body and in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge.

सच्चिदानन्दरूपत्वात् ब्रह्मैवात्मा न संशयः ।

प्रमाणकोटिसन्धानात् इति वेदान्तडिण्डिमः ॥

६०

*Saccidānandarūpatvāt brahmaivātmā na saṁśayaḥ,
Pramāṇakōṭisandhānāt iti vēdāntaḍiṇḍimahaḥ.* 60

सच्चिदानन्दरूपत्वात् *saccidānandarūpatvāt* - because of being the Existence-Awareness-Happiness, प्रमाणकोटिसन्धानात् *pramāṇakōṭisandhānāt* - because of being established by countless means of knowledge, आत्मा *ātmā* - Atman, ब्रह्म एव *Brahma ēva* - Brahman alone, न संशयः *na saṁśayaḥ* - no doubt, ----

The intrinsic nature of the individual is Existence-Awareness-Happiness. This is also established by countless means of knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone.

न नामरूपे नियते सर्वत्र व्यभिचारतः ।

अनामरूपं सर्वं स्यात् इति वेदान्तडिण्डिमः ॥

६१

*Na nāmarūpē niyatē sarvatra vyabhicārataḥ,
Anāmarūpaṁ sarvaṁ syāt iti vēdāntaḍiṇḍimahaḥ.* 61

सर्वत्र *sarvatra* - in all places and at all times and in all objects, व्यभिचारतः *vyabhicārataḥ* - because of being unsteady, नामरूपे *nāmarūpē* - name and form, न *na* - not, नियते *niyatē* - constant, सर्वम् *sarvam* - everything, अनामरूपम् *anāmarūpam* - without name and form, स्यात् *syāt* - is, ----

The names and forms of all objects are unsteady at all times and in all places. Therefore, declares Vedanta, the reality of everything is beyond names and forms.

न जीवब्रह्मणोर्भेदस्सत्तारूपेण विद्यते ।

सत्ताभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६२

Na jīvabrahmaṇōrbhēdassattārūpēṇa vidyatē,
Sattābhēdē na mānaṃ syāt iti vēdāntaḍiṇḍimahaḥ. 62

जीवब्रह्मणोः *jīvabrahmaṇōḥ* - between the individual and Brahman, भेदः *bhēdaḥ* - the difference, सत्तारूपेण *sattārūpēṇa* - in the form of existence, न विद्यते *na vidyatē* - (is) not there, सत्ताभेदे *sattābhēdē* - with reference to the difference in the existence, मानम् *mānam* - means of knowledge, न स्यात् *na syāt* - is not there, ----

There can be no difference between the individual and Brahman in terms of existence, because there is no way of establishing (using a means of knowledge) the difference in terms of existence between them, declares Vedanta.

न जीवब्रह्मणोर्भेदस्स्फूर्तिरूपेण विद्यते ।

स्फूर्तिभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६३

Na jīvabrahmaṇōrbhēdassphūrtirūpēṇa vidyatē,
Sphūrtibhēdē na mānaṃ syāt iti vēdāntaḍiṇḍimahaḥ. 63

जीवब्रह्मणोः *jīvabrahmaṇōḥ* - between the individual and Brahman, भेदः *bhēdaḥ* - the difference, स्फूर्तिरूपेण

sphūrtirūpēṇa - in the form of knowingness, न विद्यते *na vidyatē* - (is) not there, स्फूर्तिभेदे *sphūrtibhēdē* - with reference to the difference in the knowingness, मानम् *mānam* - means of knowledge, न स्यात् *na syāt* - is not there, ----

There can be no difference between the individual and Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, declares Vedanta.

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते ।

प्रियभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६४

Na jīvabrahmaṇōrbhēdaḥ priyarūpēṇa vidyatē,
Priyabhēdē na mānaṃ syāt iti vēdāntaḍiṇḍimahaḥ. 64

जीवब्रह्मणोः *jīvabrahmaṇōḥ* - between the individual and Brahman, भेदः *bhēdaḥ* - the difference, प्रियरूपेण *priyarūpēṇa* - in the form of joy, न विद्यते *na vidyatē* - (is) not there, प्रियभेदे *priyabhēdē* - with reference to the difference in the joy, मानम् *mānam* - a means of knowledge, न स्यात् *na syāt* - is not there, ----

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (using a means of knowledge) the difference in terms of joy, declares Vedanta.

न जीवब्रह्मणोर्भेदः नाम्ना रूपेण विद्यते ।

नाम्नो रूपस्य मिथ्यात्वात् इति वेदान्तडिण्डिमः ॥ ६५

Na jīvabrahmaṇōrbhēdaḥ nāmnā rūpēṇa vidyatē,
Nāmnō rūpasya mithyātvāt iti vēdāntaḍiṇḍimahaḥ. 65

जीवब्रह्मणोः *jīvabrahmaṇōḥ* - between the individual and Brahman, भेदः *bhēdaḥ* - the difference, नाम्ना *nāmnā* - by name, रूपेण *rūpēṇa* - by form, न विद्यते *na vidyatē* - is not

there, नाम्नः *nāmnaḥ* - name, रूपस्य *rūpasya* - form, मिथ्यात्वात् *mithyātvāt* - being unreal, ----

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta.

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः ।

व्यष्टेस्समष्टरेकत्वात् इति वेदान्तादिण्डिमः ॥ ६६

Na jīvabrahmaṇōrbhēdaḥ piṇḍabrahmāṇḍabhēdataḥ,
Vyaṣṭēssamaṣṭērēkatvāt iti vēdāntaḍiṇḍimāḥ. 66

जीवब्रह्मणोः *jīvabrahmaṇōḥ* - between the individual and Brahman, भेदः *bhēdaḥ* - the difference, पिण्डब्रह्माण्डभेदतः *piṇḍabrahmāṇḍabhēdataḥ* - because of the difference between the individual and the universal bodies, न *na* - (is) not there, व्यष्टेः *vyaṣṭēḥ* - the individual body, समष्टेः *samaṣṭēḥ* - the universal body, एकत्वात् *ekatvāt* - being one and the same, ----

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because both of them are one and the same --- thus proclaims Vedanta.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तादिण्डिमः ॥ ६७

Brahma satyam jaganmithyā jīvō brahmaiva nāparaḥ,
Jīvanmuktastu tadvidvān iti vēdāntaḍiṇḍimāḥ. 67

ब्रह्म *Brahma* - Brahman, सत्यम् *satyam* - (is) the Reality, जगत् *jagat* - the world, मिथ्या *mithyā* - (is) unreal, जीवः *jīvaḥ* - the individual, ब्रह्म एव *brahma eva* - Brahman alone, अपरः *aparaḥ* - other, न *na* - no, तद्विद्वान् तु *tadvidvān tu*

tu - one who knows That, जीवन्मुक्तः *jīvanmuktaḥ* - liberated while living, ----

Brahman alone is real, whereas the world is unreal. The one who knows That is indeed liberated even while living ---- proclaims Vedanta.

अनामरूपं सकलं सन्मयं चिन्मयं परम् ।

कुतो भेदः कुतो बंध इति वेदान्तादिण्डिमः ॥ ६८

Anāmarūpaṃ sakalaṃ sanmayam cinmayam param,
Kutō bhēdaḥ kutō bandha iti vēdāntaḍiṇḍimāḥ. 68

सकलम् *sakalam* - everything, अनामरूपम् *anāmarūpam* - without names and forms, सन्मयम् *sanmayam* - the crystallised Existence, चिन्मयम् *cinmayam* - the crystallised Consciousness, परम् *param* - Supreme (Reality), भेदः *bhēdaḥ* - the division, कुतः *kutaḥ* - from where?, बंधः *bandhaḥ* - the bondage, कुतः *kutaḥ* - from where?, ----

Everything is the Supreme Reality, which is beyond names and forms. That Reality is the crystallised Existence-Consciousness. 'Where is the division? Where is the bondage?', demands Vedanta.

न तत्त्वात्कथ्यते लोको नामाद्यैर्व्यभिचारतः ।

वटुर्जरठ इत्याद्यैरिति वेदान्तादिण्डिमः ॥ ६९

Na tattvāt kathyatē lōkō nāmādyairvyabhicārataḥ,
Vaṭurjarathā ityādyairiti vēdāntaḍiṇḍimāḥ. 69

लोकः *lōkaḥ* - the person, वटुः *vaṭuḥ* - the young, जरठः *jarathāḥ* - the old, इत्याद्यैः नामाद्यैः *ityādyaiḥ nāmādyaiḥ* - by appellations such as these, व्यभिचारतः *vyabhicārataḥ* - in ever changing way, कथ्यते *kathyatē* - is addressed, तत्त्वात् *tattvāt* - based on the Real Nature, न *na* - not, ----

The individual is addressed by such ever-changing appellations as the young, the old, etc. In doing so, declares Vedanta, the people are not addressing the Real Nature of the person.

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः ।

अनामत्त्वादयुक्तत्वादिति वेदान्तडिण्डिमः ॥

७०

*Nāmarūpātmakam viśvamindrajaḷam vidurbudhāḥ,
Anāmatvādayuktatvāditi vēdāntaḍiṇḍimahaḥ.*

70

विश्वम् *viśvam* - the world, नामरूपात्मकम् *nāmarūpātmakam* - constituted by names and forms, इन्द्रजालम् *indrajaḷam* - a show of magic, बुधाः *budhāḥ* - the wise, विदुः *viduḥ* - know, अनामत्त्वात् *anāmatvāt* - because the names are not fixed, अयुक्तत्वात् *ayuktatvāt* - because it does not deserve to be categorised as Real, ----

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. It does not deserve to be categorised, because the names are ever-changing to such an extent that they are not names at all, declares Vedanta.

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।

सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः ॥

७१

*Abēdadarśanam mōkṣassaṃsārō bhēdadarśanaḥ,
Sarvavēdāntasiddhānta iti vēdāntaḍiṇḍimahaḥ.*

71

अभेददर्शनम् *abēdadarśanam* - the vision of non-difference, मोक्षः *mōkṣaḥ* - liberation, भेददर्शनः *bhēdadarśanaḥ* - taking the division to be correct, संसारः *saṃsāraḥ* - life of becoming, सर्ववेदान्तसिद्धान्तः *sarvavēdāntasiddhāntaḥ* - the established truth of the concluding portions of all the Vedas, ----

The vision of non-difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portions of all the Vedas, declares Vedanta.

न मताभिनवेशित्वात्र भाषाऽऽवेशमात्रतः ।

मुक्तिर्विनाऽऽत्मविज्ञानादिति वेदान्तडिण्डिमः ॥

७२

*Na matābhinivēśitvātra bhāṣāḥ'vēśamātrataḥ,
Muktirvinā'tmavijñānāditi vēdāntaḍiṇḍimahaḥ.*

72

मताभिनवेशित्वात् *matābhinivēśitvāt* - due to the religious fanaticism, मुक्तिः *muktiḥ* - liberation, न *na* - no, भाषाऽऽवेशमात्रतः *bhāṣāḥ'vēśamātrataḥ* - just because of one's fanatical commitment to a language, न *na* - no, विना आत्मविज्ञानात् *vinā ātmavijñānāt* - without the knowledge of the Self, ----

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without the knowledge of the Self.

न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना ।

ईश्वरानुग्रहात्सा स्यादिति वेदान्तडिण्डिमः ॥

७३

*Na kāmyapraṭiṣiddhābhiḥ kriyābhir mōkṣavāsanā,
Īśvarānugrahāt sā syāditi vēdāntaḍiṇḍimahaḥ.*

73

काम्यप्रतिषिद्धाभिः *kāmyapraṭiṣiddhābhiḥ* - by desire-based and prohibited, क्रियाभिः *kriyābhiḥ* - actions, मोक्षवासना *mōkṣavāsanā* - an inclination towards liberation, न *na* - no, सा *sā* - that, ईश्वरानुग्रहात् *Īśvarānugrahāt* - due to the grace of the Lord, स्यात् *syāt* - takes place, ----

Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of the Lord, declares Vedanta.

अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् ।
ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः ॥

७४

*Avijñātē janma naṣṭam vijñātē janma sārthakam,
Jñāturātmā na dūre syāditi vēdāntaḍiṇḍimahaḥ.* 74

अविज्ञाते *avijñātē* - when not known, जन्म *janma* - the birth. नष्टम् *naṣṭam* - is wasted, विज्ञाते *vijñātē* - when known, जन्म *janma* - the birth, सार्थकम् *sārthakam* - is fulfilled, आत्मा *ātmā* - Atman, ज्ञातुः *jñātuḥ* - from the knower, दूरे *dūre* - distant, न स्यात् *na syāt* - is not, ----

If one does not know Atman in one's life-time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life-time. Vedanta declares that Atman is not far away from the knower.

दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा ।

स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः ॥

७५

*Daśamasya pariñānē nāyāso'sti yathā tathā,
Svasya brahmātmavijñāna iti vēdāntaḍiṇḍimahaḥ.* 75

यथा *yathā* - just as, दशमस्य *daśamasya* - of the tenth person, परिज्ञाने *pariñānē* - in knowing, आयासः *āyāsaḥ* - exertion, न अस्ति *na asti* - is not there, तथा *tathā* - in the same way, स्वस्य *svasya* - one's, ब्रह्मात्मविज्ञाने *brahmātmavijñāne* - in knowing Atman as Brahman, ---

There is no exertion in knowing that the tenth person is indeed safe. In the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta.

उपेक्ष्यौपाधिकान् दोषान् गृह्यन्ते विषया यथा ।
उपेक्ष्य दृश्यं यद्ब्रह्म इति वेदान्तडिण्डिमः ॥

७६

*Upēkṣyaupādhikān dōṣān grhyantē viṣayā yathā,
Upēkṣya drśyam yad brahma iti vēdāntaḍiṇḍimahaḥ.* 76

औपाधिकान् *aupādhikān* - belonging to the limiting adjuncts, दोषान् *dōṣān* - the blemishes, उपेक्ष्य *upēkṣya* - having ignored, विषयाः *viṣayāḥ* - the objects, यथा *yathā* - just as, गृह्यन्ते *grhyantē* - are appreciated, उपेक्ष्य *upēkṣya* - having ignored, दृश्यम् *drśyam* - the seen, यत् *yat* - which, ब्रह्म *brahma* - Brahman, ----

In appreciating materials like sugar, we ignore the shape in which it is obtained. In the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface.

सुखमल्पं बहुक्लोशो विषयग्राहिणां नृणाम् ।

अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः ॥

७७

*Sukhamalpaṁ bahuklēśo viṣayagrāhiṇām nṛṇām,
Anantaṁ brahmaniṣṭhānāmiti vēdāntaḍiṇḍimahaḥ.* 77

सुखम् *sukham* - the joy, अल्पम् *alpam* - a little, बहुक्लोशः *bahuklēśaḥ* - a lot of pain, नृणाम् *nṛṇām* - to the people, विषयग्राहिणाम् *viṣayagrāhiṇām* - who seek pleasures, ब्रह्मनिष्ठानाम् *brahmaniṣṭhānām* - to those who abide in Brahman, अनन्तम् *anantam* - infinite, ----

People who seek pleasures get a little joy and a lot of pain. On the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness.

धनैर्वा धनदैः पुत्रैर्दारुणैः सहोदरैः ।

ध्रुवं प्राणहरैर्दुःखमिति वेदान्तडिण्डिमः ॥

७८

*Dhanairvā dhanadaiḥ putrairdārāḡārasahōdaraiḥ,
Dhruvaṁ prāṇaharairduḥkhamiti vēdāntaḍiṇḍimahaḥ.* 78

धनैः *dhanaiḥ* - with the wealth, वा *vā* - or, धनदैः *dhanadaiḥ* - along with the methods bestowing wealth, प्राणहरैः *prāṇaharaiḥ* - draining away the vitality, पुत्रैः *putraiḥ* - with the sons, दारागारसहोदरैः *dārāgarasahōdaraiḥ* - with the wife a house and brothers and sisters, दुःखम् *duḥkham* - suffering, ध्रुवम् *dhruvam* - certain, ----

Wealth along with the means to gain it, sons, wife, brothers and sisters or a house, all of them, drain the vitality of a person and cause him only sorrow, declares Vedanta.

सुप्तेरुत्थाय सुप्त्यन्तं ब्रह्मैकं प्रविचिन्त्यताम्।
नातिदूरे नृणां मृत्युरिति वेदान्तडिण्डिमः ॥ ७९

*Suptērutthāya suptyantam brahmaikampravicitnyatām,
Nātidūrē nṛṇāṃ mṛtyuriti vēdāntaḍiṇḍimah. 79*

उत्थाय *utthāya* - having got up, सुप्तेः *suptēḥ* - from the sleep. सुप्त्यन्तम् *suptyantam* - till (going to) sleep, एकम् *ekam* - the non-dual, ब्रह्म *brahma* - Brahman, प्रविचिन्त्यताम् *pravicitnyatām* - has to be incessantly contemplated upon, नृणाम् *nṛṇām* - to the humans, मृत्युः *mṛtyuḥ* - the death, अतिदूरे *atidūrē* - in the distant future, न *na* - (is) not, ----

The seeker should incessantly contemplate upon Brahman from the time of waking up till he goes to bed. For, to the humans, death is not in the distant future, declares Vedanta.

पञ्चानामपि कोशानां मायाऽनर्थव्ययोचिता।
तत्साक्षी ब्रह्मविज्ञानमिति वेदान्तडिण्डिमः ॥ ८०

*Pañcānāmapi kōśānām māyā`narthavyayōcitā,
Tatsākṣī brahmavijñānamiti vēdāntaḍiṇḍimah. 80*

पञ्चानामपि *pañcānāmapi* - of all the five, कोशानाम् *kōśānām* - the sheaths, माया *māyā* - appearance, अनर्थव्ययोचिता

anarthavyayōcitā - unreal transient and deserving to be so, तत्साक्षी *tatsākṣī* - their witness, ब्रह्म *brahma* - Brahman, विज्ञानम् *vijñānam* - (is) the knowledge, ----

All the five sheaths are transient appearances alone. They are not real and deservingly so. But, the witness of those sheaths is Brahman. This is the true knowledge, declares Vedanta.

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम्।
तथा जीवस्य सम्प्राप्तिरिति वेदान्तडिण्डिमः ॥ ८१

*Daśamatvaparijñānē navajñasya yathā sukham,
Tathā jīvasya samprāptiriti vēdāntaḍiṇḍimah. 81*

यथा *yathā* - just as, नवज्ञस्य *navajñasya* - to the one who has known the nine (persons), दशमत्वपरिज्ञाने *daśamatvaparijñānē* - when the tenth (person) is known, सुखम् *sukham* - happiness, तथा *tathā* - in the same way, जीवस्य *jīvasya* - to the individual, सम्प्राप्तिः *samprāptiḥ* - great gain, ----

The one who has known the nine persons becomes happy when he knows the tenth person. In the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness.

नवभ्योऽस्ति परं प्रत्यक् नव वेद परं परम्।
तद्विज्ञानाद्भवत्तुर्या इति वेदान्तडिण्डिमः ॥ ८२

*Navabhyō`sti paramṃ pratyak nava vēda paramṃ param,
Tadvijñānādbhavētturyā iti vēdāntaḍiṇḍimah. 82*

प्रत्यक् *pratyak* - the innermost Reality of the individual, नवभ्यः *navabhyaḥ* - from the nine (categories), परम् *param* - distinct, अस्ति *asti* - is, परम् *param* - the Supreme Reality, नव *nava* - the nine, परम् *param* - as distinct, वेद

vēda - knows, तद्विज्ञानात् *tadvijñānāt* - due to that knowledge, तुर्या *turyā* - the fourth, भवेत् *bhavēt* - becomes, ---- (not a satisfactory sentence).

The innermost Reality of the individual (Atman) is distinct from the nine categories (the five sense organs/ the five organs of action/ four different levels of mind/ the five vital forces/ the five elements together with ignorance, desire, action and the individual). One who knows these nine categories as non-Atman, gains the fourth (transcending the three states of experience), namely Atman, thus proclaims Vedanta.

नवाऽऽभासा नवज्ञत्वात् नवोपाधीन्नवात्मना ।

मिथ्या ज्ञात्वाऽवशिष्टे तु मौनं वेदान्तडिण्डिमः ॥ ८३

Navābhāsā navajñatvāt navōpādhīn navātmanā,
Mithyā jñātvā'vasiṣṭē tu maunaṃ vēdantaḍiṇḍimahaḥ. 83

नव *nava* - the nine, आभासाः *ābhāsāḥ* - appearances, नवात्मना *navātmanā* - as the truth of the nine, नवज्ञत्वात् *navajñatvāt* - because of being the knower of the nine, नव *nava* - the nine, उपाधीन् *upādhīn* - limiting adjuncts, मिथ्या *mithyā* - unreal, ज्ञात्वा *jñātvā* - having known, अवशिष्टे *avasīṣṭē* - as one remains, मौनम् *maunam* - silence, तु *tu* - indeed,--

The above nine limiting adjuncts are mere appearances. The truth of these nine is the knower alone. The knower should recognise these nine as unreal. Then one remains in silence as the end result of all negation, declares Vedanta.

परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत् ।

गायत्रद्वैतमात्मानमास्ते वेदान्तडिण्डिमः ॥ ८४

Paramē brahmaṇi svasmin pravilāpyākhilam jagat,
Gāyannadvaitamātmānamāstē vēdantaḍiṇḍimahaḥ. 84

स्वस्मिन् *svasmin* - in one's own true nature, परमे ब्रह्मणि *paramē brahmaṇi* - in the Supreme Brahman, अखिलम् *akhilam* - the whole, जगत् *jagat* - world, प्रविलाप्य *pravilāpya* - having resolved, अद्वैतम् *advaitam* - the non-dual, आत्मानम् *ātmānam* - Atman, गायन् आस्ते *gāyan āstē* - keeps on singing,

The seeker of Self-knowledge recognises the Supreme Reality Brahman as his own essential nature. He resolves the entire universe in that non-dual Atman and keeps on singing its glory, declares Vedanta.

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।

चिन्तने शिष्यते तत्त्वमिति वेदान्तडिण्डिमः ॥ ८५

Pratilōmānulōmābhyāṃ viśvārōpāpavādayōḥ,
Cintanē śiṣyatē tattvamiti vēdantaḍiṇḍimahaḥ. 85

प्रतिलोमानुलोमाभ्याम् *pratilōmānulōmābhyām* - by the reverse and regular order, विश्वारोपापवादयोः *viśvārōpāpavādayōḥ* - of the superimposition and negation, चिन्तने *cintanē* - as the contemplation is done, तत्त्वम् *tattvam* - the Reality, शिष्यते *śiṣyatē* - remains. ----

From Atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the Nature's order. The universe is superimposed on Reality in this order. This superimposition can be negated in the reverse order by (cognitively) resolving successively earth into waters, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the Reality, declares Vedanta.

नामरूपाभिमानस्स्यात्संसारस्सर्वदेहिनाम् ।

सच्चिदानन्ददृष्टिस्स्यान्मुक्तिर्वेदान्तडिण्डिमः ॥ ८६

*Nāmarūpābhimānasyāt saṃsārassarvadēhinām,
Saccidānandadr̥ṣṭiṣyānmuktirvēdāntaḍiṇḍimāḥ.* 86

नामरूपाभिमानः *nāmarūpābhimānaḥ* - commitment as 'me' and 'mine' with reference to the names and forms, सर्वदेहिनाम् *sarvadēhinām* - for all humans, संसारः *saṃsāraḥ* - the life of becoming, स्यात् *syāt* - becomes, सच्चिदानन्ददृष्टिः *saccidānandadr̥ṣṭiḥ* - the vision of Existence-Awareness-Happiness, मुक्तिः *mukṭiḥ* - liberation, स्यात् *syāt* - is, ----

When a person is committed to the things of the world (name and form) as 'me' and 'mine', he is caught in the life of becoming. This is true with every human being. On the other hand, if one gains the vision of Existence-Awareness-Happiness, that is the liberation, thus declares Vedanta.

सच्चिदानन्दसत्यत्वे मिथ्यात्वे नामरूपयोः ।
विज्ञाते किमिदं ज्ञेयमिति वेदान्तडिण्डिमः ॥ ८७

*Saccidānandasatyatvē mithyātvē nāmarūpayōḥ,
Vijñātē kimidaṃ jñēyamiti vēdāntaḍiṇḍimāḥ.* 87

सच्चिदानन्दसत्यत्वे *saccidānandasatyatvē* - the Existence-Awareness-Happiness as the Reality, नामरूपयोः *nāmarūpayōḥ* - names and forms, मिथ्यात्वे *mithyātvē* - as unreal, विज्ञाते *vijñātē* - when once known, इदम् *idam* - this world, किं ज्ञेयम् *kiṃ jñēyam* - is it worth knowing?, ----

'When once it is known that Existence-Awareness-Happiness is the Reality and names and forms are unreal', Vedanta demands, 'is it necessary to explore this world further?'

सालम्बनं निरालम्बं सर्वालम्बावलम्बितम् ।
आलम्बे नाखिलालम्बमिति वेदान्तडिण्डिमः ॥ ८८

*Sālabanaṃ nirālabanaṃ sarvālabāvalambitam,
Ālabhēnākḥilālabamiti vēdāntaḍiṇḍimāḥ.* 88

सालम्बनम् *sālabanam* - having the attributes, सर्वालम्बावलम्बितम् *sarvālabāvalambitam* - being the ultimate ground or arena as the substratum for all the attributes, निरालम्बम् *nirālabam* - having no attributes, आलम्बे *ālabhē* - on enquiry, अखिलालम्बम् *akḥilālabam* - refuge for all, न *na* - not, ----

Brahman is the substratum for all the attributes (the entire universe); yet It has no attributes intrinsically. Hence, being the ultimate substratum, it sustains the entire universe as the ultimate ground or arena of everything, and at the same time, from Its own stand-point, it sustains nothing, for, there is none other than Itself, declares Vedanta.

न कुर्यात् न विजानीयात् सर्वं ब्रह्मेत्यनुस्मरन् ।
यथा सुखं तथा तिष्ठेत् इति वेदान्तडिण्डिमः ॥ ८९

*Na kuryāt na vijāniyāt sarvaṃ brahmētyanusmaran,
Yathā sukhaṃ tathā tiṣṭhēditi vēdāntaḍiṇḍimāḥ.* 89

सर्वम् *sarvam* - everything, ब्रह्म *brahma* - Brahman, इति *iti* - thus, अनुस्मरन् *anusmaran* - contemplating, न कुर्यात् *na kuryāt* - may not act, न विजानीयात् *na vijāniyāt* - may not know, - in which way, यथा सुखं तथा *yathā sukhaṃ tathā* - in happiness, तिष्ठेत् *tiṣṭhēt* - remains, ----

The enlightened person sees everything as Brahman. He may not act or he may not try to know anything in particular. He remains happily as Brahman, proclaims Vedanta.

स्वकर्मपाशवशाः प्राज्ञोऽन्यो वा जनो ध्रुवम् ।
प्राज्ञस्सुखं नयेत्कालमिति वेदान्तडिण्डिमः ॥ ९०

*Svakarmapāśavaśagaḥ prājñō'nyō vā janō dhruvam,
Prājñassukhaṃ nayētkālamiti vēdāntaḍiṇḍimaha. 90*

प्राज्ञः *prājñah* – (whether) enlightened, अन्यः वा *anyaḥ vā* - or otherwise, जनः *janah* – a person, ध्रुवम् *dhruvam* - certainly, स्वकर्मपाशवशगः *svakarmapāśavaśagaḥ* – governed by the bondage of his own actions, प्राज्ञः *prājñah* - the enlightened, नयेत् *nayēt* - spends, कालम् *kālam* - the time, सुखम् *sukham* - with happiness, ----

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta.

न विद्वान् सन्तपेच्चित्तं करणाऽकरणो ध्रुवम् ।
सर्वमात्मेति विज्ञानात् इति वेदान्तडिण्डिमः ॥ ९१

*Na vidvān santapēcittam karaṇā'karaṇō dhruvam,
Saravamātmēti vijñānāt iti vēdāntaḍiṇḍimaha. 91*

विद्वान् *vidvān* - the enlightened person, करणाऽकरणः *karaṇā'karaṇah* – whether engaged in actions or not, चित्तम् *cittam* – the mind, न सन्तपेत् *na santapēt* - would not torment, ध्रुवम् *dhruvam* - it is certain, सर्वम् *saravam* – everything, आत्मा *ātmā* – Atman, इति *iti* - thus, विज्ञानात् *vijñānāt* - because of the knowledge, ----

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta, he has firm knowledge that everything is Atman alone.

नैवाभासं स्पृशेत्कर्म मिथ्योपाधिमपि स्वयम् ।
कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डिमः ॥ ९२

*Naivābhāsaṃ spr̥śēt karma mithyōpādhimapi svayam,
Kutō'dhiṣṭhānamatyacchamiti vēdāntaḍiṇḍimaha. 92*

कर्म *karma* - the action, स्वयम् *svayam* - on its own, मिथ्योपाधिं अपि *mithyōpādhim api* - though an unreal adjunct, आभासम् *ābhāsam* - the reflection, न एव स्पृशेत् *na eva spr̥śēt* - does not touch at all, अत्यच्छम् *atyaccham* – the very pure, अधिष्ठानम् *adhiṣṭhānam* - substratum, कुतः *kutaḥ* - where is the question?, ----

Action cannot on its own taint even the reflection (of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the substratum, the Awareness, demands Vedanta.

अहोऽस्माकमलं मोहेरात्मा ब्रह्मेति निर्भयम् ।
श्रुतिभेरीरवोऽद्यापि श्रूयते श्रुतिरञ्जनः ॥ ९३

*Ahō'smākamalam mōhairātmā brahmēti nirbhayam,
Śrutibhērīravō'dyāpi śrūyatē śrutirañjanah. 93*

अहो *ahō* - what a wonder!, अस्माकम् *asmākam* - for us, मोहैः - *mōhaiḥ* with delusions, अलम् *alam* - enough, आत्मा *ātmā* - Atman, ब्रह्म *brahma* - Brahman, इति *iti* - thus, निर्भयम् *nirbhayam* - fearlessly, श्रुतिरञ्जनः *śrutirañjanah* - very pleasant to hear, श्रुतिभेरीरवः *śrutibhērīravah* - the drum beat of the Vedas, अद्यापि *adyāpi* - even now, श्रूयते *śrūyatē* - is being heard, ----

What a wonder! Enough of delusions for us! The drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is!

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः ।
श्रूयतां ब्राह्मणैश्श्रीमद्वक्षिणामूर्त्यनुग्रहात् ॥ ९४

*Vēdāntabhērijhaṅkāraḥ prativādibhayaṅkaraḥ,
Śrūyatām brāhmaṇaiśśrīmadakṣiṇāmūrtyanugrahāt. 94*

वेदान्तभेरीझङ्कारः *vēdāntabhērijhaṅkāraḥ* - the sound of the drum of Vedanta, प्रतिवादिभयङ्करः *prativādibhayaṅkaraḥ* - frightening to those who argue against it, ब्राह्मणैः *brāhmaṇaiḥ* - by the followers of the Vedas, श्रीमदक्षिणामूर्त्यनुग्रहात् *śrīmadakṣiṇāmūrtyanugrahāt* - because of the grace of the Lord *Dakṣiṇāmūrti*, श्रूयताम् *śrūyatām* - may be listened to.

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the Lord *Dakṣiṇāmūrti*. This sound is frightening to those who argue against the vision of Vedanta.

॥ हरिः ओम्, तत्सत्, श्रीकृष्णार्पणमस्तु ॥

Hariḥ Ōm Tatsat Śrīkṛṣṇārpaṇamastu

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